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—“that THY way may be known upon earth, THY saving health among all nations.”

VOL. IV.

GAMBIER, OHIO, FRIDAY, SEPTEMBER 12, 1834.

NO. 52.

REV. M. T. C. WING, EDITOR.

GEORGE W. MYERS, PRINTER.

To the Editor of the Gambier Observer.

Rev. Sir,—The following lines were found among the papers of my daughter L. W. R. a few days after her decease. Whether they are original or not, I have no means to ascertain; even if they are not, I think them worthy of a place in your paper.

Yours, respectfully,

A. B.

“O that I had wings like a dove; for then would I flee away, and be at rest.”—Ps. 55: 6.

See how, on noiseless wing, the dove  
Glides fleetly through the air;  
Not finding here her rest, above  
She mounts, and finds it there.

So would my soul from earth arise,  
And flee from sin away;  
So would she seek the farthest skies,  
Where reigns eternal day.

Groaning beneath affliction's rod,  
By tempest tossed and driven,  
O might she fix her hope on God,  
Then soar to him in heaven?

There stormy winds shall rage no more,  
And sorrows there shall cease;  
No pain, no grief shall reach that shore,  
Where stands my home of peace.

This is a world of sighs and tears,  
Which cease but in the tomb;  
On high a glorious world appears,  
Where joys immortal bloom.

O, had I then the rapid wing,  
With which the dove is blest!  
How eager would I upward spring,  
To gain my heavenly rest!

# SCENES IN REAL LIFE.

From the Churchman.

## THE IRISH EPISCOPAL CATECHIST.

The reader, we think, cannot have forgotten a communication which appeared last winter from “the Irish Episcopal Catechist.” For a long time we expected a renewal of the correspondence, but had begun to give up the expectation when accident made us acquainted with the author, whom, with some difficulty, we persuaded to favor us with another extract from his journal. Of the origin and history of the former communication we knew nothing. We were struck with its touching and natural incidents, its sincere and ancient piety, and the seeming unaffectedness of its style and we were happy to find our own judgement of its merit confirmed by seeing it copied into other papers, and having frequent inquiries made as to the author. But whether the piece was what it seemed to be, or some fancy sketch skilfully wrought, we knew not. We can now state, from personal knowledge, that “the Irish Episcopal Catechist” is a real personage, and not a fictitious signature; the author having occupied the station of Catechist in the Diocese of the late Bishop Jebb. His narratives, he assures us, are true; no fictitious incident is introduced, and the conversations are faithfully reported, as nearly as possible, as they actually occurred. To this we may add that the style is what it seems to be, natural and unaffected; the author desires not to be known as a writer, but simply as a humble and pious catechist.

Extract from the Journal of the Irish Episcopal Catechist.—No. 11.

He that loveth father or mother more than me is not worthy of me.—JESUS CHRIST.

June the—, 182—. On arriving at my lodgings, this evening I was informed that a young man had been waiting my coming for some time, and was then in my room. It was W— A—, one of my old school fellows. He was engaged in reading an old copy of Anacreon, which he found on the table.

I shall preface the conversation that took place with some account of my friend.

W— A— was the only son of a respectable yeoman in the county L—, and the nephew of a Roman Catholic clergyman. At an early age his father directed his attention to the study of the classics, with the intention of preparing him for the priesthood; but before his preparatory studies were completed, he informed his father that the responsibility of that office was such as to deter him from undertaking it, and that his determination was to obtain a future livelihood by school-teaching.

During my acquaintance with him, which was intimate, I considered him the most moral youth I had ever met among my school associates. I often heard him meekly reprove our youthful companions for profane language and improper conduct and knew him patiently to endure, in return for his advice, (if not “the world’s,”) the school’s “loud laugh,” which requires some firmness to “scorn.” His literary attainments were unusually extensive for a person so young, yet his knowledge did not produce vanity. He was diffident and timid. Juvenal and Perseus he would say were the storehouses from which he drew his morality. He could repeat the tenth satire of Juvenal, and a considerable portion of those of Perseus by rote. Every moral subject that would come before us in reading or conversation, he would try to illustrate by a quotation from his favorite authors. Such was W— A— at school. I had not seen him for a considerable time, but he, having lately engaged in the town of M—, and having heard that I resided in this place, paid me a visit for the purpose of renewing our former friendship. After the usual salutations, and some mutual inquiries respecting our situations and prospects in life, I thus addressed him, *Is Anacreon* (looking at the book which he still held in his hand) now your “storehouse of morality?”

A. No: I seek that precious commodity neither in the writings of the Grecian or the Irish\* Anacreon: but I perceive you have got a new storehouse here. Let me examine; A Bible—The Saint’s Everlasting Rest—An Alarm to the Unconverted—McGavin’s Protestant—a heap of tracts, several of them abusive of those ugly creatures, the Papists, as we are called. Pray, who are these goodly personages that in gowns and bands ornament your walls? “They stare at one like the Gideons, the Jabez, and the Zachariah from the pages of a Methodist Magazine.” I will examine them! Who comes first? Martin Luther! Yes, mild and gentle Martin, a faithful copy of Him, “who when he was reviled, reviled not again.” Next, John Calvin—that merciful and mild saint never persecuted unto death a person who dared to differ with him in religion.—Next Archbishop Cranmer—a man of invincible

\* Moore.

fortitude—a dauntless follower of the Lamb—the fear of death never induced him to recant. Next Latimer and Ridley—these were worthy of a better fate. Now comes John Wesley, presbyter of the Church of England—an obedient son of the Church—he never caused schism. Here is Paley—I admire the man for his extensive knowledge. Next and last is Henry Martyn—he was a zealous and devoted missionary. I often wished he was a member of our Church still I read his life with much pleasure and profit.

Catechist. You have now, my friend, drawn the sword of controversy and you shall not return it to the scabbard until you dispute with me a few of the points controverted between your Church and mine.

A. Excuse me, I pray you: I dislike religious controversy it engenders strife. Somebody has well observed that “there is more lost by it in the province of charity than the is gained in the department of knowledge.”

C. That is unfortunately the case; and it is not strange that it should so happen when men strive rather for mastery than for the salvation of immortal souls. I dislike the tenets of the Romish Church, but wish to love the men; and while I pronounce their doctrines unscripural, I acknowledge that there are many of that people of whom I would say, “Would to God that I were such as they, except” their “I must have some conversation with you on these doctrines, against which the Church of England protests. I feel confident that the word of God is on our side.

A. I do not receive your Bible as the word of God; it abounds in corruptions.

C. Do you rest that assertion on the *ipse dixit* of your priest or is it the result of having compared our translation with the original?

A. Well then, I confess, I hazard my assertion on the *ipse dixit* of others.

C. Here is a Greek Testament; please to translate Heb. xi. 21, last clause.

A. This is a simple passage, “adored (resting) on the top of his staff.”

C. Is not this a more correct translation, “adored the top of his staff?”

A. It is not. You do not translate the preposition and the word which depends on it, (*an*) you make the object of the verb, and consequently of Jacob’s worship; thereby rendering him an idolater.

C. I have infallible authority to support that translation. Here it is; the Rhemish version with Archbishop Troy’s certificate of its correctness.

A. Is the Greek reading correct?

C. I never heard its correctness questioned.—The translators of our Bible accepted it and rendered it as you have done. Suppose we should reject the charge of idolatry would rest on Jacob. That holy man who conversed with his Redeemer face to face, and wrestled with him, would not transfer to his staff the worship due to him; he could not do it, for at that moment his body was the temple of the Holy Ghost, and prophetic fire had touched his lips. Look at Gen. 48th chapter.

A. Yes, this chapter supports you. I give up that translation as incorrect.

C. Please to observe I Peter iii. 21. How would you render that?

A. When once the long-suffering of God waited in the days of Noah,

C. It is thus rendered in the Rhemish version; "When once they waited for the long-suffering of God." They make the verb plural which is in the third person singular, and the nominative case the accusative.

A. I cannot defend it.

C. Now, my friend point out any passage in the authorized version of the New Testament which is said to be mistranslated and we will consider it.

A. Let us defer the consideration of that until to-morrow.

I think it unnecessary for me to give the arguments in detail which I used against the doctrines of transubstantiation, purgatory, praying to saints and angels, &c. They are the same that I have often laid before you in my journals. Though "I am slow of speech, and of a slow tongue," I was enabled by Him who can cause the humblest agent to advance his cause, to convince my friend that those doctrines could not be maintained from the Bible.

We had now been engaged in disputation three hours when he expressed a wish to retire to rest. He united with me in the evening sacrifice of prayer; he read the 103d Psalm, and I a portion of Toplady's prayers. I afterwards sat by the bed-side, and read from McGaven's Protestant the conversion of the Rev. Mr. Bradley, a Presbyterian minister, once a member of the Roman Catholic Church. He then assured me that he would immediately purchase a Bible and commence the study of it.

July the —. Mr. A — has engaged as tutor in the family of our good Vicar, who promises to attend to the seed which I have sown. I regret that I have to remove to a village three miles distant which will prevent my seeing him as often as I would wish.

July the —. I have seen Mr. A — twice during the last week. He has announced to me his full determination of embracing the faith of our Church. He is possessed with the most awful fears of the trials that await him.

August the —, Sunday morning. A — came to my lodgings at B —, evidently suffering under some mental agony. It was after some delay that he became composed enough to give me the following account.

I had yesterday afternoon a visit from my father; he requested me to accompany him to the house of neighbor B —, I found the Rev. Mr. H — and the proprietor of the house, Mr. B —, seated in the parlor waiting for me. Mr. H — thus spoke:

Mr. H. I have sent for you on a business of a very painful nature particularly so to me, who recommended you to the notice of many of our people as a moral and exemplary character.

A. I trust Sir you have no reason to alter the opinion which you so kindly expressed of my moral conduct.

Mr. H. Your character is good so far as man can see, yet I have an awful charge against you,—you are preparing to abandon the Catholic Church—the Church of Christ.

A. I shall never abandon the Church of Christ—God forbid I should do so.

Mr. H. You astonish me. I am informed by a respectable person that it was your intent. However, Sir, you have fully satisfied me that you do not intend to quit our Church.

A. Not so fast, Sir! I do intend to quit your Church, but not the Church of Christ. The Church of England, to which I intend to attach myself bears the marks of primitive Christianity.

Mr. H. I fear you are lost—irrecoverably lost; your heresy is a disease of too long standing for me to cure. You are, I find a Biblical and a full possessor of the phraseology of your new creed.

A. I am yet open to conviction. I will hear you with a humble and teachable mind if you will take up a Bible and show me my error.

Mr. H. It is too late. Had you called on me when these doubts first possessed your mind, I could have removed them. Protestantism has thrown to you a golden bait which I fear you have eagerly swallowed.

A. Be not uncharitable good Sir, I know of no temporal inducement that the Church of England holds out to converts; and did I know of it, I value

my immortal soul too highly to embrace her communion for the purpose of obtaining it. You say that had I waited on you at an earlier period you could have removed my doubts. I called on two clergymen of your church, whose piety and controversial talents stood (and still stand) high in my estimation, and I found them unable to refute, to my satisfaction the arguments I advanced.

Mr. H. They could tell you to hear the Church interpreting Scriptures to you. She cannot err.

A. You assume her infallibility; I deny it.

Mr. H. I regret indeed your fall from the truth particularly on account of your respected father. I shall consult my bishop respecting the manner in which I shall proceed against you.

A. Do not take the trouble, Sir. In the presence of my father and this gentleman I now declare to you that I am no longer a member of the Roman Catholic Church.

The reverend gentleman then returned from the room without making a reply. My father then, with tears, entreated me not to wound him or my aged mother by abandoning the creed of my ancestors. He said that he thought the Bible which I so highly regarded would teach me to honor and obey my parents.

I thus replied; My dear father that blessed book inculcates the tenderest regard and love to our parents. "Honor thy father and mother is the first commandment with promise;" but it also fixes a limit to these virtues,—"He that loveth father or mother more than me is not worthy of me." The beloved disciple and his brother had the same sad duty to perform that I have now, they left their father and followed Jesus. I had scarcely concluded these words when two cousins of mine entered the room, and without saluting me, one of them asked my father, whether I was preparing to accompany him home and to quit this place for ever? He directed him to me for an answer. I informed him that I intended to visit my mother next month, but that my business would not admit of it before that time. You must, said he, (in a furious tone,) come home now, and if you refuse I am prepared to compel you. Knowing the character of the man I had to deal with, and fearing that I should be obliged to resist violence with violence, when I saw that he was furnished with a rope, which his brother told me was to bind me, I determined quickly to retreat. At this critical moment your friend, Mr. J. B., came to the door and requested to see me. One of my cousins answered that I was then particularly engaged, Mr. B. then said in an angry tone, he must come here,—no one shall prevent him. I walked out then unmolested, and spent the night at Mr. B.'s house. He had watched me from the time I entered, fearing I should require assistance; and when he saw two men, strangers to him, go in, he thought it time to rescue me. My cousins went then to my lodgings and broke open my trunk, and removed with them my clothes, books, and papers. To have recourse to a magistrate for the recovery of my property would prove to me a painful task. I hope I can escape it. I met my father this morning, and he renewed his entreaties that I should abandon my intentions, or at least retire to some distant part of the country, and there profess Protestantism. My answer was this: I must confess my Saviour openly as I expect he will confess me. For his sake "I will hail reproach and welcome shame." I literally tore myself from his arms, and came here to spend the day with you and attend service for the first time.

I furnished him with a Prayer-book, and pointed out the order in which service would be performed, of which he was ignorant. I found him perfectly acquainted with the doctrines contained in our Articles. He had carefully read Burnet on the Thirty-nine Articles, and Secker's Lectures on the Church Catechism. We spent some minutes in the burial-ground, examining the "uncouth rhymes" and "shapeless sculpture" of the habitation of the dead. I directed his attention to the lowly grave of J — L —, a simple rustic, a member of our church, who died some years ago, singing, (or endeavoring to sing.)—

"I'll praise him while he lends me breath,  
And when my voice is lost in death,  
Praise shall employ my nobler powers."

Thus gloriously reducing to practice the charming words of the poet. A — looked for a moment silently at the grave on which he stood, and then retired, saying "May I also endure unto the end." We then entered the Church. The solemn voice of our pious curate seemed deeply to affect him when he arose from his seat with the introductory sentence. "I will arise and go to my father." The Psalms for the day he observed to me abounded with comfort. The curate preached from Prov. iii. 17, "Her ways are ways of pleasantness, and all her paths are peace," in that clear, simple, and affectionate style, for which he is remarkable, and which renders his ministry so useful to the poor people placed under his care. The sower cast some good seed on good ground this day. The voice of the faithful Herald proclaiming peace and pardon was heard. The white banner of mercy, which he pointed out floating on Calvary's bloody mount, as an "ensign to the people," was seen by my dear, and he left our sanctuary experiencing the "joy of believing," and fully convinced that the ways of religion are indeed 'ways of pleasantness.'

## RELIGIOUS.

MARY JANE GRAHAM.

We with pleasure insert the following remarks on the interesting character named above, hoping they may induce many not only to read her biography but copy her example.

New York, Aug. 16th, 1834.

DEAR SISTER—I have been engaged last evening and this morning, in perusing the life of Mary Jane Graham, and have been so much interested that I cannot wait till I have finished the volume, but must stop here and recommend it to you. I am greatly pleased with her remarks upon the cultivation of the mind of which cultivation, she herself was a brilliant example. Her progress in learning was astonishing and her attainments in piety, equally uncommon. She prayed over every new effort and consecrated every acquisition to the cause of Christ. She would study Spanish, for the purpose of translating religious books into that language, mathematics and the ancient classics, to enable her more efficiently to write against infidelity in her own country; daily visit and pray with the poor, and on the Sabbath aid in leading little children to the Saviour.

From your acquaintance with it, you will be interested to know that Butler's Analogy, was upon her first shelf. She passed through the fiery trials of skepticism and infidelity, and the history of her conflicts and deliverance, is interesting and instructive. She tried to renounce the Bible, tried to find the light of nature; but her mind was all darkness and agitation, till she returned to the gospel of Jesus Christ, and found that there was rest and repose for the soul. Humbled in view of her sins, and grateful for redeeming mercy, she looked to him who is "the way, the truth, and the life," and found him a present and all sufficient Saviour. She prayed frequently and fervently for divine teaching and her prayers were abundantly answered. She seems to have seen with great clearness the light and glory of divine truth, and ever after, to have felt the deepest solicitude, for those involved in the darkness and difficulties from which she had been extricated. You will find her remarks upon the duty of improving the powers of the mind, and the motives with which intellectual improvement should be prosecuted, well worth perusal and recollection. Many who have abundant opportunity for the acquisition of knowledge sinfully neglect it; and thus, for life, limit both their usefulness and enjoyment.

Her prayer for success in study, and for grace to employ her time and talents in the service of God, you will find very striking. It was found among her papers and contains the record of the closet supplication of one whose emancipated spirit doubtless with vastly increased powers has since joined the services of heaven. P. F. P.

Rowland Hill said, "The nearer we live to God the better we are enabled to serve him. O how I hate my own noise when I have nothing to make a noise about. Heavenly wisdom creates heavenly utterance."



With regard to the walls of separation between different denominations of Christians, he did not wish such partitions destroyed, "but only lowered that we may shake hands a little easier over them."

Of prayer he said:

We know that the infinite God cannot be moved or actually drawn nearer to us by prayer, but prayer draws the Christian nearer to God. If a boat is attached to a large vessel by a rope, the person in the former does not bring the ship nearer to him by his pulling the rope but he brings the boat, and himself in it, nearer to the ship.—*Sunday School Journal.*

(From a letter of the late John Newton.)

ADDRESSED TO MOTHERS.

I think a prudent and godly woman, in the capacity of a wife and a mother, is a greater character than any hero or philosopher of ancient or modern times. The first impressions which children receive in the nursery, while under the mother's immediate care, are seldom so obliterated, but that, sooner or later, their influence conduces to form the future life; and though the child that is trained up in the way he should go, may depart from it for a season, there is reason to hope he will be found in it when he is old. The principles instilled into the mind in infancy may seem dormant for a while, but the prayers with which the mother watered what she printed there, are, as some old writers say, "upon the Lord's file."—Times of trouble recall those principles of the mind, and the child so instructed has something at hand to recur to. Thus it was with me. I was the only son of my mother; she taught me, she prayed for me, and over me. Had she lived to see the misery and wickedness into which I plunged myself afterwards, I think it would have broken her heart. But in the Lord's time her prayers were answered; distress led me to recollect her early care, and thus I was led to look the right way for help. But a religious education implies much more than teaching the catechism and a few hymns. Happy and honored is the woman that is qualified to instruct her children, and does it heartily in the spirit of faith and prayer.

We often speak of the birth of a child as a matter of course of no great moment but to the parents and relations; but indeed the birth of a child whether in a palace or a workhouse, is an event of more real importance than the temporal concerns of a whole kingdom. When a child is born an immortal is born! In that hour a new being enters upon a state of existence which will never end; and it is a being whose capacity for happiness or misery is proportioned to its duration. To have the charge of such beings, to form their minds in their tender years, to bring them up in the nurture and admonition of the Lord, and at last to present them to him enabled to say, "Here am I and the children which thou hast given me!" Oh, what a high trust! Oh, what a blessing!

Have you read, or have I formerly mentioned to you, what a good old woman in the last century said upon her dying bed? It was to this purpose: "I have been the mother of sixteen children: I nursed them all myself; and I know that now they are all either with Christ or in Christ; and I believe I never gave one of them the breast without putting up a prayer in my heart, that I might not nurse a child for the devil?"

From the London Christian Guardian.

WARDLAW'S CHRISTIAN ETHICS.\*

This volume contains a series of lectures recently delivered in London, at the request of the Committee of the Congregational Library; who intend annually to appoint a Lecturer from among those dissenters who, by their literary attainments and ministerial reputation, have rendered service to the cause of Divine truth in the consecration of their talents to 'the defence and confirmation of the gospel.' The lectures are intended to partake of the character of academical prelections rather than of popular addresses; and if the lecturers follow in the steps of Dr. Wardlaw, both in the choice of their subjects, and in the spirit in which

they are discussed, Christians of every denomination may derive benefit from the Institution.

Dr. Wardlaw's treatise does not profess to unfold the details of duty; or to furnish a practical commentary on the precepts of the Divine law: but to investigate and ascertain the principles of morals, and to build them on their proper basis, the will of God as the only legitimate and infallible rule of conduct. In fact it professes to investigate nothing more than the elements of moral philosophy, on Christian principles; and the author would perhaps have done better had he, more distinctly announced in his title page this limitation of his plan.

A work of this description is often wanted.—Some of the most admired (and to a great extent admirable) treatises which incidentally or professedly discuss the principles of moral philosophy, are extremely deficient, or altogether unsound, in the very ground-work of the science; and these defects have been from time to time exposed by writers of more scriptural views, who have examined detached parts of the general subject: but we do not recollect any author who, like Dr. Wardlaw, has boldly taken his stand on the Bible, and has brought the whole theory of moral philosophy to that unerring touchstone. Dr. W. has conducted his argument with profound theological wisdom, and admirable philosophical acuteness.—If his work were to be re-cast in an abridged and a somewhat more popular form, as a Systematic Treatise on the Elements of Moral Philosophy on Christian Principles, it might serve as a text-book in our seats of public education.

In the true spirit of a Christian philosopher, Dr. Wardlaw exclaims in his opening lecture—

"How deeply is it to be deplored, that science and devotion should so frequently have been disunited, and that philosophy, by busying the mind about the works of deity, should in so many instances, have induced forgetfulness of their author, and have tended, instead of kindling, to quench the flame of piety! One of ourselves, a poet of our own has said—

'An undevout astronomer is mad.'

"But what is devotion? We cannot consent that a man shall be regarded as devout, merely because he recognizes an almighty and intelligent agent in the wonders which he discovers and describes. How very often does it happen, that by such minds, deity is contemplated and introduced (in terms, it may be, of elegant and enthusiastic eulogy) under no other character than that of the first and greatest of artists; an artist in whose incomparable skill the philosopher, with a conscious elation, almost feels himself a participant; inasmuch as he who discovers the secrets of a well-adjusted plan that lie hidden from the vulgar eye, regards himself as standing next in order to the inventor and framer of it; he who detects and unfolds the beautiful intricacies of an ingenious mechanism, dividing the palm of ingenuity with the original constructor. Such views of Deity, may be taken, such eulogies of Deity may be pronounced, while there is no complacency in his moral excellencies, no holy sympathy of heart with the purity of his nature, the righteousness of his government, or the grace of his gospel; and without this there is no true devotion. There is the admiration of the philosopher, but not the piety of the saint. The admiration is akin to the emotions the musical amateur when he is fixed in extasy by the full harmony of an oratorio of Handel; he fancies himself devout; and yet there is little, if any thing, more than wonted sensibility to the powers of sound; a sensibility which gives itself utterance, when the entrancing harmony has died away upon the ear rather in terms of rapture at the inimitable skill of the composer, than in the adoration of the majesty and grace of him whom the composition professes to extol."

Dr. Wardlaw then proceeds to lay down and to confirm his position, that philosophical investigations ought never to be disjoined from the testimony of Revelation. Of course this remark is to be limited in its application to those subjects on which Scripture professes to give its testimony: and to none does it apply more directly than to what has been called Moral Science. We may be quite sure that any conclusions in moral philosophy

which conflict with the positive testimony of Scripture must be unsound. The truth of revelation being demonstrated, it claims to be called in as a witness 'if the authority of the document can be established, then it becomes, on all matters of which it treats, the only philosophy.' It is not uncommon, however, for philosophers to work out the establishment of some favorite theory by an independent process of reasoning; and, when reminded that their conclusions directly contravene the declarations of Scripture, to reply, that they have nothing to do with such apparent inconsistencies—that it belongs to the theologian to reconcile the seeming contradictions. Dr. Wardlaw justly insists, that this position ought to be precisely reverted, unless we would exalt the wisdom of the creature above that of the Creator.

"What the divine has to do, is to make good the authority of his standard; and having established this, to elicit with clearness its decisions.—To insist upon its being his province, to reconcile those decisions with the contrary decisions, (if such there be) of the philosopher, would be to assert the superior decisiveness of philosophical conclusions, to that of divine intimations. We should be unfaithful to our God, and throw a disparaging insult on his name, were we thus to consent that the wisdom of the "Only Wise" should make its obeisance to the chair of human science; or were we to admit that he has left his word with less conclusive evidence in its behalf, than that by which the wise men of this world can vindicate the dictates of their own sagacity. . . . There must be a child-like submission of the mind to divine teaching. It must come to this: but than this, there is nothing more galling to the spirit of that 'science, falsely so called,' which in modern, as in ancient times, has usurped the exclusive designation of philosophy. Implicit faith, to borrow the terms of the poet on another subject,

'is its perfect scorn,  
Object of its implacable disgust.'

it puts to flight so many of its lofty and independent speculations, bringing down the wise men of this world from the proud eminence of mental self-sufficiency, and placing him, as a mere learner, a listener, and asker of questions, at the feet of prophets and apostles; setting him to school, with his grammar and dictionary, to find out what these men say, to bow without gainsaying to their authoritative decisions. This will never do. It stirs the blood of intellectual pride; it frets and chafes the haughty spirit of independent reason. Let weak narrow-minded bigots submit, in all their littleness of soul, to be thus schooled and dictated to: his must be a course of undaunted freedom of thought, of an unfettered and excurive independence of intellect."

Dr. Wardlaw then proceeds to reject the imputation, that by an appeal to Scripture, we are putting fetters upon thought. We only contend that moral philosophy is not worthy of the name of science, if she passes by the evidence of revelation, without examination, or rather without giving it a prominent place in all her investigations.

It is a grand defect in the structure of most theories of morals, that they lose sight of the character and condition of man, a subject of God's moral government; that is, they overlook the depravity of human nature. And yet this fundamental point must necessarily affect the entire system. Not, indeed, that moral obligations are at all less binding upon man in his fallen state, than of pristine innocence: the standard remains unaltered. But, nevertheless, the debasement of human nature is most intimately connected with all inquiries into the principles and the rule of moral conduct. If this lamentable fact be kept out of sight, in such inquiries, it necessarily induces error; both from the influence of the depravity of man on his mind as an investigator, and from a mistaken view of the matter to be investigated. The first of these sources of error has manifestly a perverting influence on the judgment! the judge is prepossessed, and his decisions are not to be relied on. There is, (if we may use a scientific illustration) an instrumental defect, an index error which has not been allowed for in the observations, and which must inevitably

\* CHRISTIAN ETHICS: or, Moral Philosophy on the principles of Divine Revelation. By Ralph Wardlaw, D. D., &c.

affect the results of speculation, and give false impressions respecting the phenomena. The other source of error, a mistaken view of the subject itself to be investigated, is fruitful in delusions. It leads the moral philosopher to make the fallen nature of man the standard of moral principles; to analyse this depraved nature without due regard to its perverted character, and vainly to attempt to discover the principles of rectitude from an attentive examination of a moral constitution which is assumed to be what it is not. This error, (to return to our former illustration) is exactly that of the natural philosophers who constructed their theories upon a false hypothesis of the facts of the universe; instead of distinguishing between apparent and real motions, and applying the various corrections essential to an accurate investigation of the phenomena. If human nature be in a state of estrangement from God, and of moral corruption, all analysis of its principles, which neglects to take into the estimate this depraved condition of the subject to be examined, must be delusive. Dr. Wardlaw insists upon these points, with a force of argument no less important than irresistible. He makes a just application of his remarks to some of the speculations of Dugald Stewart and Dr. Thomas Brown, two of the most interesting writers on mental and moral philosophy; but whose works ought never to be read without due caution and qualification, on account of the erroneous estimate of the actual condition of human nature, entertained by these amiable, but by no means scripturally-enlightened, individuals. He then goes on to point out the defects in the Aristotelian system, the Stoical, the Epicurean, that of the intellectual Cudworth, of the profound Clarke, of Price, the moral sentiments of Adam Smith, and the theories of Hutcheson, and of Hume. A separate chapter is appropriated to an examination of the moral system of Bishop Butler, which contains some just criticisms, but which discusses the subject too metaphysically and at too great a length for an elementary treatise.

The rule of moral conduct is the next subject which comes under discussion, and this is properly distinguished from the principle of rectitude.

"The rule, is simply the authoritative direction by which the conduct of the subject of any government is to be regulated; the principle is, that whatever there may be in the prescribed action itself, or in its tendencies and effects on account of which it is that the governor enjoins it.

The rule, or law of man's duty, can be nothing less than the supreme will of God, as his moral governor. This will was originally written in the heart of man, was intuitively discerned, and cheerfully obeyed; it still makes itself known, though weakly and imperfectly, by the suggestions of conscience; but since this knowledge of the will of God has been lamentably impaired by the defection of man from uprightness through the fall, the standard has been restored to its original purity in divine revelation. To look for it elsewhere, independently at least of the inspired records, has been the great error of most moral philosophers, and has led to innumerable delusions on the subject. On the other hand, it is not to be imagined that the will of God is the origin of the principles of rectitude; for that will is itself determined by them. God wills what is right, because it is right. On this point incautious statements are sometimes made by theologians; statements which may be practically harmless in popular addresses, but which gave occasion for undue advantage in argument to metaphysical writers who would gladly put aside the will of God as the only standard of morals, for their own abstract speculations on the constitution of human nature.

CONSCIENCE falls naturally under consideration in this part of Dr. Wardlaw's subject. His definition is simple and perspicuous: he states it to be, 'the exercise of judgment over our own moral conduct.' In this view he differs from many writers, who speak of conscience as if it were a separate and independent faculty of the mind. But it may justly be asked, What need is there of any new faculty, for determining between right and wrong? Judgment, under the control of a right disposition, is perfectly competent to account for all the phe-

nomena which are usually attributed to the exercise of conscience. The author admits, however, that to accommodate his definition to a mere popular sense of the word conscience, it may be extended so as to include, the painful or pleasurable emotions which accompany judgment when exercised over our own moral conduct.

Utility has been often set up as the rule of moral conduct, by some of the most eminent writers in this department, among whom the name of Dr. Paley will probably first suggest itself to our readers. Dr. Wardlaw rejects this standard; both as not being a rule in the proper sense of the word, and as, in any event, an inapplicable guide to human judgment in its determination on what is virtuous, or otherwise. He justly considers utility as rather the effect than the rule of virtue; for doubtless, whatever is morally good, must be at the same time useful. Why, then, it may be asked, may not the latter consideration be safely adopted in all cases as the practical guide of morality?—The answer is so simple, that the only wonder is that writers of any acuteness should have required it to be formally stated. Utility would be practically inefficient as a guide, because to determine what is useful implies a deeper insight into the effects of conduct, and a more extended view of the bearings of the acts of intelligent beings on each other, than can be taken by any finite capacity. In few words, it is too complicated a rule for man. God only knows what is useful on the whole; hence he has substituted his revealed will, in the place of utility, as our infallible guide. It by no means follows, from this view of the subject, that utility may not often be called in as a handmaid to assist our determinations in matters of which the will of God has not been distinctly declared; or that it is not a profitable, as well as a delightful task, to trace the utility of those rules of conduct which are laid down by revelation; but even in these cases, we shall follow a blind guide, unless we are directed in our judgments by the will of God as made known to us in circumstances more or less analogous to those under consideration, and as giving us the only correct insight into the plan of his righteous government, to which such a short-sighted being as man can never attain.

The origin of the principles of rectitude next come under consideration. The will of God is sometimes incautiously stated to be that which constitutes moral rectitude; whereas that will is itself determined by what is right, and is, in no sense, the origin of virtue, but merely the mode in which rectitude is manifested in the Deity, and the rule given for human conduct. This will is not arbitrary; but is directed by infinite wisdom and goodness; and is conformable to the purity of his nature, which constitutes its necessary and immutable rectitude. Thus in tracing back to their origin the principles of moral rectitude, we arrive at an ultimate point in the necessary constitution of the Divine nature, the eternal attributes or qualities of Deity, as the pattern of all that is virtuous or excellent.

"In tracing back existence, we come to the necessity of God's being; in tracing back principles, we come to the necessity of God's character. In neither case can we reach any further than this point of necessity. We are constrained to stop here: and, when we have thus resolved the ultimate principles of moral rectitude, into conformity with the external and immutable prototype of all excellence in the nature of the Godhead, our minds repose, in delightful satisfaction, on this secure resting place."

This is as clear and perspicuous a statement as can be made on this difficult subject. It is true there is still 'a deep profound,' which human conception cannot fathom; but what inquiry either in morals or in physics, does not conduct us to this awful abyss? We may arrive at the brink, and gaze with wonder and adoration at the immensity beyond, and beneath;—but there, we would stop, and 'repose in delightful satisfaction'; for bold must be the speculatist who would attempt to penetrate farther amidst the gulfs and precipices of this unknown region. With such views as these, Dr. Wardlaw justly dismisses the theories of those writers, who would carry the origin of the principles of virtue beyond the actual

and necessary constitution of the Divine nature, and would resolve it into a certain abstract firmness of things, as it has been called—a notion as obscure as it is absurd. 'To talk of any fitness of things by which, as a standard, the rectitude of the Divine nature itself is to be tried and ascertained, is as inconsiderate as it is profane.'

In his seventh lecture Dr. Wardlaw shews 'the identity of morality and religion.' The two are often separated in the disquisitions of philosophers and in the current vocabulary of the world; but in the scriptures they are always united. In the Bible; the state of the heart towards God is declared to be the grand estate of moral character; and all moral duties are summed up in these two, love to God and love to our neighbor. The consideration of that great subject, "the love of God," occupies a distinct lecture, in the course of which Dr. Wardlaw points out the wildness and self-contradictoriness of some representation of disinterested love of God; a doctrine generated among the ancient mystics; and advocated by the amiable Fenelon and the devout Edwards, with enthusiastic fervor. Undoubtedly, the original and proper ground of love to God, is his essential loveliness. Self-love, however, (a very distinct principle from selfishness) is an essential element in the constitution of all intelligent creatures. The word of God no where requires the abandonment of this principle, but on the contrary appeals to it; though it is unquestionably true, that love to God merely for what we receive is no love at all. There is a wide distinction between selfish love, and generous gratitude. The perfection of love to God consists in the union of two affections, the love of complacency, which manifests a delight in God for what he is in himself,—and the love of gratitude, which is excited by a holy thankfulness for divine goodness and grace to ourselves. The question, as to which of these affections has the precedence in the regenerate mind, agitated by Edwards and other writers, is rather curious than profitable. How much more edifying is the practical view which Dr. Wardlaw takes of the whole subject in the following extract, with which we must conclude:—

"The cross, while it shows the holiness of God in all its purity, the justice of God in all its strictness, and the jealousy of God in all its consuming terrors, holds forth also to view the love of God in all its infinitude, the compassions of God in all their tenderness, the mercy of God in all its fullness and freeness: so that from the believing view of it there spring up, at the same moment, the emotions of affectionate fear and reverential love,—of complacent delight and thankful joy,—under the combined influence of which the happy spirit relies upon him, serves him, enjoys him: and, in ninety-nine cases out of the hundred, probably in nine hundred and ninety-nine out of the thousand, were the metaphysical question proposed to the simple hearted subject of divine grace, while charmed and melted and gladdened by the newlights that have come in upon his mind, whether the love of gratitude or the love of complacency had first touched his soul, he would be at a loss for a reply; he would be in danger of fretting at the unwelcome interruption thrown into the delightful current of his feelings; and especially if you joined with the inquiry, the puzzle about the order of nature, and the order of time; he could only tell you that he had seen the love of God in Christ, and that it had won and captivated his heart; that in Christ he saw God at once the God of grace, and the God of holiness; and that he loved him for both—for the grace of his holiness, and for the holiness of his grace,—for what he was in himself, and for what he had done for sinners!"

#### SLAVERY.

The law providing for the emancipation of the negro population in the West Indies, took effect on the first of this month, and at the present moment THERE IS NOT A SLAVE IN THE BRITISH DOMINIONS. So many subjects of absorbing interest have occupied the attention of the British Parliament, so many that appeal more directly to the passions and interests of the reading public, that this law at least among us, is comparatively



little regarded. Posterity will judge differently. When the feverish excitements of Church Reform shall have passed away as a summer's cloud and the lordly establishments of armies and navies shall be remembered but as the play-things of vaporish boys, the total extinction of slavery will shine as the most brilliant act of British legislation. We are proud of this triumph. Politically we concede the honor of it to Great Britain; but as men, as Christians, we share their glory as well as their joy. It is not the triumph of Britain alone; it is the triumph of man, it is the triumph of Truth and Justice, it is the triumph of JESUS CHRIST. It is not simply a measure of improvement in a portion of human society: it is rather a new creation, a creation of moral and accountable intelligences, tens of thousands of whom, presently and prospectively, have, by this act of legislation, been called into existence, not indeed out of *nothing* but out of the *matter* of slaves and brutes. THINGS have been turned into PERSONS.

Seldom has a measure been adopted which reflects more honor on the national character of Great Britain. It has been the result of the steady and energetic operation of lofty and determined moral purpose. Nothing less could have surmounted the obstacles which passion, prejudice and interest have thrown in the way. The West India colonies have hitherto yielded an annual revenue of from 7,000,000*l.* to 8,000,000*l.* sterling. Not only has the government surrendered their former hold on this revenue, but they have in the very act of emancipation, incurred an expense of 20,000,000*l.* or nearly \$100,000,000. And this measure has been popular: it has been demanded by public opinion. How great a change has been effected in the public mind since Wilberforce first lifted up his voice against that basest and most savage of all human villany—the slave trade!

The Christian may record this as one of the splendid trophies of his faith; one step more in the renovation of man. But every such victory is the prelude of a greater. Either Christianity must be expelled from the earth, or war and slavery must be abolished. The two last go together, both belong to the reign of power and terror, and both will be banished from earth when mankind have learned the worth of Truth and Justice.—Truth, the enemy of licentiousness is the parent of liberty. "The truth shall make you free."

The present triumph of Christian principle has been brought about not only by the indirect influence of Christianity through public opinion but by the direct application of it to the business of legislation. We allude to the influence of the bishops in the House of Lords. On this point they have never swerved from the spirit of the Gospel. The speech of Bishop Horsley, which we give below from one of our exchange papers, a masterpiece in itself, is probably a fair specimen of the sentiments of the whole. It rests the question on the right ground, assuming the injustice of slavery to be among the first principles morals, and capable of being determined even independently of revelation.

"In discussing the merits of the slave trade, it is fit previously to take a view of slavery itself; and, my lords, I agree with the noble lord near me, the mover of the question, it is itself an evil of the very first magnitude—a calamity to those on whom it falls—a calamity the heaviest, the most dreadful of all that are incident to mortal man. My lords, the evil of the thing is this—that it is a degradation of man from the condition of MAN.—The moment that any one becomes a slave, he is in the state and condition of man no longer. He is no longer master of his own body, or his own mind; he has no longer any property in himself, or in the exertions of his own industry. And, my lords, this is an answer to all those arguments in favor of the slave trade which are drawn from the humane treatment the negroes meet with in the West Indies from the planters.—My lords, I do not call in question the humanity of the planters; I doubt not that their humanity generally administers to their slaves all the consolations their condition is capable of receiving. But what can the utmost humanity of the master do for the slave? He may feed him well, work

him moderately; but, my lords nothing that the master can do for the slave short of manumission can reinstate him in the condition of a man, from which man ought not to be detruded. My lords with concern and indignation I have often heard it argued, in this House, that, under the kind treatment of the planters, the negroes in the West Indies live as comfortably as our own peasantry. My lords, with respect to mere animal enjoyment, it may be true; but mere animal enjoyment is not the great consolation of man's existence.—Our British peasant, sustaining himself and his family upon his homely meal of coarse barley bread and skimmed milk, and stretching his weary limbs at night upon his pallet bed, is independent—the master of himself, and the father of his own family. The bread he eats and distributes to his children is his own. He sleeps upon his own bed. All the fatigue he endures is for himself.—He toils for himself and his own family, not for a master. His comforts depend not upon the precarious kindness of a master. He is a MAN; he holds the rank and dignity of a man in civil society. But the negro slave in the West Indies!—my lords, you may pamper him every day with the choicest viands; you may lay him to repose at night on one of your "beds of roses;" but with all this, he is not in the condition of man; he is nothing better than a well-kept horse. My lords, this is my notion of slavery."—*Churchman.*

#### CHILDREN MUST BE LED TO GOD, NOT DRIVEN.

A mother sitting at her work in her parlor, overheard her child, whom an older sister was dressing in an adjoining bed-room, say repeatedly, as if in answer to his sister, "No, I don't want to say my prayers; I don't want to say my prayers."

"How many church members, in good standing," thought the mother to herself, "often say the same thing in heart, though they conceal even from themselves, the feeling."

"Mother," said the child, appearing in a minute or two, at the parlor door; the tone and look implied that it was only his morning salutation.

"Good morning, my child."

"I am going out to get my breakfast."

"Stop a minute; I want you to come here, and see me first."

The mother laid down her work in the next chair as the boy ran towards her. She took him. He knelt in her lap, and laid his face down upon her shoulder, his cheek against her ear. The mother rocked her chair slowly backwards and forwards.

"Are you pretty well, this morning?" said she in a kind gentle tone.

"Yes mother, I am very well."

"I am glad you are well. I am very well too; and when I waked up this morning, and found that I was well I thanked God for taking care of me."

"Did you?" said the boy, in low tone—half a whisper. He paused after it—conscience was at work.

"Did you ever feel of my pulse?" asked his mother after a minute of silence, at the same time taking the boy down, and setting him in her lap, and placing his fingers on her wrist.

"No, but I have felt mine."

"Well, don't you feel mine now?—how it goes, beating."

"Y-e-s!" said the child.

"If it should stop beating I should die."

"Should you?"

"Yes, and I can't keep it beating."

"Who can?"

"God."

A silent pause.

"You have a pulse too, which beats in your bosom here, and in your arms, and all over you, and I cannot keep it beating nor can you. Nobody can but God. If he should not take care of you, who could?"

"I don't know,"—said the child with a look of anxiety; and another pause ensued.

"So when I waked up this morning, I thought I would ask God to take care of me. I hope he will take care of me, and all of us."

"Did you ask him to take care of *me*?"

"No."

"Why not?"

"Because I thought you would ask him yourself

God likes to have us all ask for ourselves."

A long pause ensued. The deeply thoughtful and almost anxious expression of countenance, showed that the heart was reached.

"Don't you think you had better ask him for yourself?"

"Yes," said the boy readily.

He knelted again in his mother's lap, and uttered in his own simple and broken language a prayer for the protection and blessing of heaven.

Suppose another case. Another mother over-hearing the same words calls her child into the room. The boy comes.

"Did not I hear you say you did not want to say your prayers?"

The boy is silent.

"Yes he did," says his sister behind him.

"Well, that is very naughty. You ought always to say your prayers. Go right back now, and say them like a good boy and never let me hear of your refusing again."

The boy goes back pouting and utters the words of prayer while his heart is full of mortified pride vexation and ill will.—*Relig. Mag.*

#### MATERNAL DUTY.

My mother has taught me a different lesson,—her teachings have doomed me, and these enjoyments are now all beyond my hopes."

"Your mother!" was the response of Dillon, in unaffected astonishment.

"Ay, man—my mother. Is there any thing wonderful in that? She taught me this lesson with her milk—she sung it in lullabies over my cradle—she gave it me in the playthings of my boyhood—her schoolings have made me the morbid, the fierce criminal, from whose association all the gentler virtues must always desire to fly. If, in the doom which may finish my life of doom, I have any person to accuse of all, that person is—my mother!"

"Is this possible? is it true? it is strange, very strange."

"It is not strange. She did not *tell* me to lie—or to swindle, or to stab. No! O no! she would have told me that all these things were bad—but she *taught* me to perform them all. She roused my *passions*, and not my *principles* into activity.—Did my father reprove my improprieties, she petted me and denounced him. She crossed his better purpose and defeated all his designs, until at last she made my passions too strong, for my government, not less than her's and left me, knowing the true, yet the victim of the false. What is more,—while my intellect, in its calmer hours, taught me that virtue was the only source of true felicity, my ungovernable passions set the otherwise sovereign reason at defiance and trampled it under foot. Yes—in that last hour of eternal retribution, if called upon to denounce or to accuse I can point but to one as the author of all—the weakly, fond, misjudging, misguiding woman who gave me birth. Within the last hour I have been thinking over all these things. I have been thinking how I had been cursed in childhood by one who surely loved me beyond all other things beside. I can remember how sedulously she encouraged and prompted my infant passions, uncontrolled by her reason and since utterly unresistable by my own. How she stimulated me to artifices, and set me the example herself by frequently deceiving my father and teaching me to disobey and deceive him. She told me not to lie, and she lied all day to him on my account, and to screen me from his anger. She taught me the catechism to say on Sunday, while during the week she schooled me in almost every possible form of ingenuity to violate all its precepts."

"She bribed me to do my duty and hence my duty could only be done under the stimulating promise of a reward. She taught me that God was superior to all and that he required obedience to certain laws; yet as she hourly violated those laws herself in my behalf, I was taught to regard myself as far superior to him. Had she not done all this, I had not been here and thus; I had been what I now dare not think on. It is all her work. The greatest enemy my life has ever known has been my own mother."—(*Albany*) *Jour. & Tel.*

## GAMBIER OBSERVER.

GAMBIER, FRIDAY, SEPTEMBER 12, 1834.

This number closes the fourth volume of the Gambier Observer. It is designed to make such material changes in the manner of publishing the succeeding volumes, that a delay of a few days will necessarily take place in the appearance of the next number.

MIDDLEBURY COLLEGE.—The annual Commencement of this Institution was held on the 20th of August. Graduates 25. The degree of D. D. was conferred on the Rev. Henry Olin, President of Randolph Macon College, Virginia, and of L.L. D. on the Hon. Charles K. Williams, of Rutland, Chief Judge of the Supreme Court of Vermont.

On the Monday evening preceding, an address was delivered by the Rev. E. W. Hooker of Bennington, before the Philadelphian Society.

On Tuesday evening, the Philological Society, was addressed by G. T. Thompson, A. M. on the utility of philological studies and classical learning as means of mental discipline and culture.

The new Freshman class consists of 26. A building committee has been appointed with instruction to proceed with all convenient despatch in the erection of new College buildings.

The following items of intelligence need explanation; if slavery in every form and shape is abolished in the British dominions, what species of liberty can that be under which freemen are compelled by martial law to labor.

The operation of the "law of liberty" which is said to be so very favorable at Bermuda, is ascribed, by those who are acquainted with the facts, to the salutary influence of Sunday schools. This is a rational comment on the influence of christianity, showing that among its other countless blessings to man, in all the relations of life, it is the only firm support of true liberty—that liberty which is not made a cloak of maliciousness.

The effects of sudden manumission in the British West Indies, is a proper subject of attention for our statesmen. The prominent points seem to be: 1. Will the slaves be substantially benefited by sudden freedom, without previous instruction? 2. What are the legitimate effects of Christian instruction in preparing the slaves for freedom? 3. Whether it is desirable to give liberty at once to a whole slave population without having enjoyed any of the advantages of instruction; or first to take the slower method of preparing the mind and afterwards granting freedom. 4. What is to be the effect on the whole community, of liberating a numerous colored slave population and leaving them to their own disposal amongst the whites their former masters.

We take it for granted that this subject upon which there is at present so much speculation, and that not always the most temperate, is yet in some shape to become one of practical interest.

FROM THE WEST INDIES.—From Nevis, under date of the 7th of August, we have received, via New Haven, the following particulars:—

"The negroes on several estates have absolutely refused to work. Martial law could in all probability have been proclaimed, had not the special Magistrate arrived most opportunely.

At Montserrat they are in an open state of rebellion, and they are condemning them to two hundred lashes each.

"At St. Kitts, yesterday was given them as the last day to make their choice, and to-day the Governor has determined to proceed to extremes. They have five men of war vessels in the harbor, who have landed all their mariners ready for action.

The negroes, here, at Nevis, are awaiting the decision of the contest at St. Kitts, no doubt. One thing I am quite sure of; that we shall not require blood-shed.—A little flagellation will do with us.

In Trinidad the Lieut. Governor has also required that the several militia regiments be placed immediately in the highest state of serviceable equipment and discipline. Inspections and weekly parades are also ordered, as a prudential measure against any disturbance.—Nat. Gaz.

The following is a part of a communication which has just appeared in the N. Y. Observer. The subject is of importance: it is one concerning which every one must judge for himself what is to be the end of it. The constitution of the Leopold Foundation has formerly appeared in this paper.

The following numbers written by an American gentleman who has recently resided some time in Italy and in the Austrian dominions, and has enjoyed excellent opportunities of becoming acquainted with the state of European society and opinions, were sent us for insertion in the Observer seven or eight months since. Their publication has been delayed for reasons which it is unnecessary to state. We now ask for them the serious consideration of every American patriot and Christian.

## FOREIGN CONSPIRACY AGAINST THE LIBERTIES OF THE UNITED STATES.

Does this heading seem singular? What, it will be said, is it at all probable that at any nation or combination of nations can entertain designs against us, a people so peaceable, and at the same time so distant? Knowing the daily increasing resources of this country in all the means of defence against foreign aggression, how absurd in the nations abroad to dream of a conquest on this soil? Let me, nevertheless, ask attention while I humbly offer my reasons for believing that a conspiracy exists, that its plans are already in operation, and that we are attacked in a vulnerable quarter which cannot be defended by our ships, our forts, or our armies.

Let us look around us. Is despotism doing any thing in this country? It becomes us to be jealous. We have cause to expect an attack, and that it will be of a kind suited to the character of the contest, the war of opinion.—Yes! despotism is doing something. Austria is now acting in this country. She has devised a grand scheme. She has organized a great plan for doing something here, which she at least deems important. She has her Jesuit missionaries traveling through the land, she has supplied them with money, and has furnished a fountain for a regular supply. She had expended a year ago more than seventy four thousand dollars in furtherance of her design! These are not surmises. They are facts. Some official documents giving the constitution and doings of this Foreign Society have lately made their appearance in the New York Observer, and have been copied extensively into other journals of the country. This society, having ostensible a religious object, has been for nearly four years at work in the United States, without attracting, out of the religious world, much attention to its operations. The great patron of this apparently religious scheme is no less a personage than the Emperor of Austria. The society is called the St. Leopold Foundation. It is organized in Austria. The field of its operations is in these United States. It meets and forms its plans in Vienna. Prince Metternich has it under his watchful care. The Pope has given his apostolic benediction, and "His Royal Highness, Ferdinand V., King of Hungary, and Crown Prince of the other hereditary states, has been most graciously pleased, prompted by a piety worthy the exalted title of an apostolic king, to accept the office of Protector of the Leopold Foundation." Now in the present state of the war of principles in Europe, is not a Society formed avowedly to act upon this country, originating in the dominions of a despot and holding its secret councils in his capital, calculated to excite suspicion? Is it credible that a society got up under the auspices of the Austrian government, under the superintendence of its chief officers of state, supplying with funds a numerous body of Jesuit emissaries who are organizing themselves in all our borders, actively passing and re-passing between Europe and America; is it credible, I say, that such a society has for its object purely a religious reform? Is it credible that the manufacturers of chains for binding liberty in Europe, have suddenly become benevolently concerned only for the religious welfare of this republican people? If this Society be solely for the propagation of the Catholic faith, one would think that Rome, and not Vienna should be its head-quarters! that the Pope, not the Emperor of Austria, should be its grand patron! It must be allowed that this should be a subject of general and absorbing interest. If despotism has devised a scheme for operating against its antagonist principle in this country, the stronghold, the very citadel of freedom, it becomes us to look about us. It is high time that we awake to the apprehension of danger. I propose to show, why I believe this ostensibly religious society covers other designs than religious.

CLERICAL CHANGES.—The Rev. George E. Winslow, M. D., Deacon having brought a letter of dismission from the Bishop of the Diocese of Virginia, has been received by the Bishop of this Diocese, and his canonical residence become accordingly changed.

The Rev. Samuel A. Warner late of Antigua, W. I. having laid before the Bishop of this Diocese satisfactory canonical testimonials, and made the subscription required by the constitution of our Church, has been received as a presbyter of this Diocese.—Churchman.

The Rev. R. U. Morgan, Rector of St. John's Church, Pequena, and Christ Church, Leacock, has been elected, and accepted the Rectorship of Christ Church, in the borough of Reading, Pa.

The Rev. John Martin has taken charge of the Episcopal Church at Charleston, Kenhawa County, Virginia. We are informed that the prospects of the Church in this interesting section of the state are encouraging.

On the twelfth Sunday after Trinity, August 17, the Rev. William M. Carmichael was instituted Rector of St. George's Church, Hempstead, L. I., by the Bishop of this Diocese.—Churchman.

BENEVOLENT GIFT TO THE NEGROES.—The Committee of the British and Foreign Bible Society have resolved, "That a copy of the New Testament, accompanied by the Book of Psalms, in a large type, and substantially bound, be tendered to every person receiving the gift of freedom on the approaching 1st of August, who can read; or who, though not able to read, is the head of a family, in which there are readers, or children learning to read; such parties receiving a recommendation from a minister, teacher, or employer."

According to an enumeration of the several denominations of Christians in the United States, in the American Quarterly Register for February, there are upwards of 14,000 clergymen in this country.

The Rev. Flavel S. Mines, (from Montgomery county, in Maryland,) Seamen's Chaplain at Havre, has been called to

Paris, to become Assistant Pastor of the English Congregational Church in that city.

The Methodist Episcopal church of Baltimore has passed a resolution refusing to receive odd fellows hereafter into their church.

## DIED,

In this place on Saturday the 6th inst. SARAH JASHEINE, only child of Nathan and Margaret King, aged 9 months.

Hope looks beyond the bounds of time  
When what we now deplore  
Shall rise in full immortal prime  
And bloom to fade no more.

Then cease fond nature, cease thy tears,  
Religion points on high,  
There everlasting spring appears  
And joys which cannot die.

[Communicated.]

From the National Gazette.

We announce with deep regret that the Rev. G. T. BEDELL, D. D. an eminent Protestant Episcopal clergyman, died in Baltimore on Saturday last. His body reached this city in the Baltimore yesterday afternoon.

Death sought a noble victim. Many he  
Had moved before him in their manliness;  
And many who were loving and were loved  
Bowed in their beauty to his tyranny.  
But now must fall unwonted comeliness;  
And worth must pass away that well had proved  
It lived not to itself. To mourn the dead  
Must Genius come, and Friendship must be grieved.  
The fatal arrow must God's house invade  
And smite the shepherd: yea, the flock long led  
By the still waters, must be now bereaved.  
Society a pillar must see laid  
In dust. Affection's truest tears must swell  
The victor's triumph—and he took BEDELL.

September 1st, 1834.

W. B. T.

## GENERAL SUMMARY.

Commencement at the Western Reserve College.—The following young men received the degree of A. B. viz. Caleb H. Bidwell, Amos P. Hawley, David O. Hudson, Benjamin St. John Page, Stephen H. Pitkin, James Shaw, Samuel H. Whittlesey.

The degree of A. M. was conferred on the four following young gentlemen, alumni of the College; viz. E. Bascom, N. Eggleston, C. M. Preston, and O. Thompson.

At the meeting of the Board of Trustees, the Rev. Mr. Ellis, of Elyria, was elected Professor of Mathematics and Natural Philosophy.—Ohio Obs.

Miami University at Oxford O.—We are sorry to hear that the studies of this institution have been abruptly suspended. The facts are these:—A fatal case of Cholera occurred on Sunday evening, and another on Monday. The students became alarmed and met on Monday evening to consult what was to be done in the premises. It was resolved to send a committee to the faculty and request that studies be suspended for a season. Dr. Bishop met the students Tuesday morning, and announced the decision of the faculty, that it was inexpedient to disperse until further developments of the disease in the place.

The students met at 7 o'clock and again resolved that they ought to be permitted to go home. On Tuesday afternoon they met again and resolved to disperse. Many by this time had gone. On Tuesday evening, those who remained met and adopted a preamble and resolutions, explanatory of their course, and Wednesday morning a large number dispersed to their homes to remain for four weeks.

We repose perfect confidence in the wisdom of the faculty, and have no doubt they have managed with propriety; at the same time we would not censure too severely, the young men whose fears have induced them to adopt an unusual course.—Cin. Jour.

Harvard University.—The annual commencement of this Institution was celebrated at Cambridge on Wednesday last. There was seventeen orations, &c. by the graduating class, and two by candidates for the degree of A. M., one of whom, Mr. William H. Simmons, delivered the valedictory oration. Notwithstanding the late troubles of the Institution, the number of graduates was 37. Among the distinguished strangers present were Messrs. Ewing, Mangum, and Tyler of the U. S. Senate. The degree of LL. D. was conferred on his Excellency Gov. Davis, and Hon. Edward Livingston, and Simon Greenleaf; and that of D. D. on Rev. Francis Parkman, Henry Ware Jr. and John G. Palfrey.

At the commencement of Amherst College, which took place on Wednesday last, Gulian C. Verplanck, of New York, received the honorary degree of LL. D.

Green Bay Intelligencer.—This is the title of a new paper, just commenced at Navarino, Green Bay, M. T. on the west side of Lake Michigan.

Mrs. Trollope has added another work to her list of productions, entitled "Belgium and Western Germany in 1833." It is highly praised in a London paper for its vivacity and spirit, qualities which cannot be denied to the good lady's pen, although the spirit of truth is not altogether that by which it is guided.—Nat. Int.

Cholera.—In Cleveland, the Board of Health of August 28th, noon, report that no new cases had occurred within the last 24 hours; 3 dismissed from the hospitals, 4 remaining, and 6 burials. They say they are satisfied that the cholera



has entirely abated, and shall not report again, unless the disease shall again make its appearance.

In Buffalo, the Report of the Board of Health, to Sunday 24th inst. noon, is for the last 24 hours, 23 new cases, and 10 deaths. Whole number of deaths to the above date, 106.—*Ohio Observer.*

A letter to a respectable House in Charleston, dated Havana, the 9th inst. says, 'The Cholera is here, 10 cases have ing proved fatal yesterday. There does not seem to be much alarm produced by it as yet. Indeed there may not be any more apprehension, because the disease is better understood and more effluently treated than heretofore.'

**Restitution.**—A few days since, the surviving Executor to the will of a wealthy gentleman who died in Leicester about twenty years ago, received from an unknown individual, through the hands of a third person, between two and three hundred dollars, as funds belonging to the estate of the deceased. It appears that a short time previous to his decease this gentleman entrusted the unknown individual, with the authority to collect the proceeds of certain merchandize in a distant part of the Union, but left no record of the transaction. The sum thus collected remained in his hands until this time, and is now restored with this explanation by his friend, that "having kept it so long, he wished not to have his name known," and adding that "it had occasioned him much trouble."—*Worcester Spy.*

**Wood Set on Fire by the Heat of the Sun.**—On Tuesday the 5th of August, three men being at work at hay in a meadow about one mile east of this village, about 2 o'clock P. M. they discovered, a few rods, from them on a piece of barren upland which had been cleared some seven years since, a small smoke arising, the sun shining excessively hot at the time, which induced them to go and examine it. They found the fire was just kindled and had not commenced blazing, nor consumed any of the fuel in which it commenced, which was the remains of an old decayed hemlock log. It immediately burst into a blaze and burned vividly, and when the writer of this saw it, more than twenty hours after, it had consumed most of the old log and much more than four feet square, and was then burning. From the locality of the place, and all the other circumstances, the fire cannot be accounted for at all, but from the direct influence of the rays of the sun, which shined brighter and hotter, than at any time previous this season. This with us is thought to be an extraordinary circumstance, nothing of the kind having been known to occur in this region ever before. The men who saw it, are respectable men of the strictest integrity.

Winchester, Centre, Connecticut, Aug. 1834.—*New-England Review.*

**Crops in the South.**—The appearance of the crops of the staple productions of the southern states are said to be extremely flattering. The New Orleans Bulletin of the 31st ult. says that those of Louisiana, Mississippi, Alabama, Tennessee, South Carolina, Georgia, and Florida, will far exceed that of any previous year.

A treaty is in progress between the U. S. Government and the Wyandott Indians for the purchase of their "Reservation" of 146,219 acres in Ohio, being the only land in that State to which the Indian title is not extinguished. The Government offers to give the Wyandotts the same quantity of land west of the Mississippi—pay them the amount which their present tract sells for over 70 cents per acre after 20 years; allowing them 4 per cent thereon in the meantime—furnish them with one year's provision, each Indian with a rifle, and each family with a proper supply of blankets—and he at the expense of removing them to their new quarters.

**A Gang of Counterfeiters.**—A number of persons implicated in the emission of spurious money, have lately been arrested in Gallatin, Mo. The editor of the Intelligencer of that place furnishes the confession of two of the gang, by which many others are implicated. Some of these says the editor are men of property, standing sufficiently high in popular estimation to be elected to high and responsible offices. The only punishment inflicted upon the parties appears to have been an order to quit the country.

**The Blacks.**—The Woodbury Herald of Tuesday says of the upper part of Gloucester, N. J. "it is literally overrun with blacks, driven by the violence of an infuriated mob from their homes and property in Philadelphia, to seek shelter and protection among the farmers of our country."

Governor Davis has offered a reward of Five Hundred dollars for the apprehension of the Charlestown rioters. The Boston Gazette calls it a "public affair," and considers the reward too insignificant.

**Emigrants.**—Upwards of seventeen thousand seven hundred emigrants have arrived at New York since the 1st of Jan.

It is not true as stated in an Irish paper, that Bishop England, of South Carolina, has been appointed a cardinal. He was proceeding from Paris to Rome, to lay before the holy See the result of the mission to Hayti.

The authorities of Bremen, on the 27th of May, estimated the number of Germans who had assembled in that town with a view of embarking for America, to amount to 60,000 souls.

Capt. Partridge's buildings at Norwich. Vt. has been purchased by the Universalists for \$9000, and a liberal institution is to be established there to be called the Norwich University.

The toll received on the Ohio and Miami canals, for the month of May, 1834, amounted to \$30,791 26. Last year during the same time, they amounted to only \$19,851 61.

**Com. Porter.**—We are pleased to learn that the report that this gallant officer had been attacked with a paralytic stroke, is unfounded. Letters have been received from him, stating that his disease was harmless, and that he is now convalescent.

OFFICIAL.—MINT OF THE UNITED STATES.

Philadelphia, August, 16, 1834.—Statement of the amount of gold subject to coinage under the new ratio, deposited within the period commencing 1st of June, and ending 1st of August, 1834, with the whole amount coined to the latter date from August 1st, and the amount of coin delivered.

Gold Bullion deposited in June—coinage deferred under an anticipation of the action of Congress,	\$61,500
Gold deposited in July and deferred, viz:	
Uncoined Bullion,	133,300
Coins of the United States,	226,300
Foreign Coins,	47,400
	407,000
Gold deposited from the 1st to the 9th August:	
Uncoined Bullion,	25,000
Coins of the United States of former standard,	48,000
Foreign Coins,	3,000
	79,000
	544,500
Whole amount coined from 1st to 9th August,	310,000
Remaining uncoined August 9th,	\$234,500

**Destructive Fire.**—New-York has again been visited by a destructive fire. On Friday morning 29th ult. a fire broke out of the block of buildings situated between Broadway and Howard streets, Mercer and Grand streets. At the time the fire commenced, it was perfectly calm and the flames spread with astonishing rapidity. A large four story building, eighty feet by sixty, occupied as a grate, railing, and fender factory, was totally destroyed, situated in the rear of Mercury street; a stable was also destroyed. On Mercer street, two two story brick and one two story frame dwelling houses, destroyed, and two two story brick dwellings considerably, and one three story building badly injured. On Broadway, a large five story brick building occupied as a cabinet factory and warehouse totally destroyed with all the contents in the upper stories. Two large three story brick stores and dwellings badly injured. A large iron factory in rear of one of the buildings, was entirely destroyed. The other stores were slightly damaged. The loss is estimated by the insurance companies at between \$60 and \$70,000, of which 40,000 was insured; \$20,000 at one office \$12,000 at another and \$8000 at another.

**Comet.**—The Haley Comet is now visible in the east near the constellation Taurus. At this time, its distance from the earth is forty million of miles. On the 13th September it will be only twenty-two millions of miles distant; and from this time will become brilliant. In the latter part of September it will enter the Twins, and on the 1st of October will reach within six millions of miles of us, the fore feet of the great bears, where it no more moves sets. At this its brilliancy and apparent magnitude will have arrived at the highest degree. On the 6th October it will stand nearest the earth—only three and a half million of miles distant. In the beginning of the year 1836, it will immerge from the sun beams, and again become visible, at the distance of forty millions of miles from us. It will for the second time approach the earth, and on the 1st of March, 1836, will stand twenty-five millions of miles distant. Thence it will recede from the earth and seem to wander seventy-six years, and in the year 1912 will again visit our regions.—*Y. V. Cour. & Enq.*

**Musical Festival.**—A grand musical festival was given in Westminster Abbey, London, not long since, in which nearly three hundred performers took part. The instrumental performers consisted of 80 violins, 30 tenors, 18 violoncellos, 18 double basses, 8 flutes, 2 octavo flutes, 12 oboes, 8 clarionets, 12 bassoons, 12 horns, 8 trumpets, 9 trombones, 2 orphicleides 2 serpents, 1 side drum, 2 kettle drums, and 2 tower drums; and the vocal department was equally strong, as in the Semichorus there being 12 soprani, 8 alti, 8 tenori, and 12 bassi; there being in the full chorus, 112 soprani, 60 alti, 54 tenori, and 88 bassi. Among the pieces performed was Haydn's Oration of the creation, the effect of which is said to have been grand and sublime beyond description.

**Marriage Licenses.**—The Nova-Scotia Gazette furnishes the formal notice of His Majesty's assent to the Act relating to Marriage Licenses, passed in 1832, which empowers the Executive to "direct Licenses to the duly ordained and settled Ministers of any congregation of Christians in the Province, dissenting from the Church of England, authorizing such persons to solemnize marriage without publication of Banns, according to the form of the Church or Religious persuasion to which they belong, in the same manner as Licenses are now granted to Clergymen of the Established Church."

FOREIGN.

The Paris Constitutionnel states, that the Cabinet of St. Petersburg has demanded from England an explanation of her extraordinary armaments in the Mediterranean, and adds that England is perfectly aware of what is going on in Constantinople, and therefore sees the necessity of striking a decisive blow, which she is now preparing to do.

The Swabian Mercury announces, under the head of Vienna, that a rumour prevails there of a European Congress, which is to be convoked in the course of the approaching autumn.

The following notice is from the Bermudan of August 9th: "The first of August—(and seven succeeding days)—the period that had been so long and anxiously looked forward to, by all classes of the community, has passed away; nor can we reflect without pleasure, on the peaceable, orderly, and highly exemplary conduct of the people of color on that, to them more especially, memorable occasion.

"It was feared by some that the circumstances connected

with that day, would have produced a degree of excitement in the minds of the liberated slaves, which might have been manifested—particularly under the influence of the less judicious of that class of people—in an extravagant and unbecoming, if not in a disorderly manner, but such apprehension is now proved to have been entirely without foundation. Nothing could exceed their regular and, we must say, dignified behavior: no processions, no violent ebullition of feeling, no intemperate expressions of joy; and while, no doubt, they felt the full importance of the change in their civil condition, no unnecessary triumph was manifested. The conduct of the colored people on this occasion, proclaims loudly their superior intelligence, as a body, to the slaves of other Islands,—their good sense taught them the propriety of receiving the inestimable boon of freedom with sobriety and meekness; proving further, that in Bermuda slavery existed in its mildest form; and furnishing an indirect, but most powerful testimony to the general humanity of the slave proprietors of these Islands."

It is my decided opinion that we owe the peace and happiness on the 1st of August to the influence of *Sunday Schools* and the preaching of the Gospel. The preaching of the Gospel and the schools that proceed from it, are the only efficient means to prepare a people for the blessing of freedom.—*N. Y. Observer.*

Nassau papers, have been received at Charlestown, state that the 1st instant was the day by which the law emancipating the slaves in the British Colonies was to take effect. All was perfectly quiet at Nassau and its vicinity and the negroes are stated to be apparently indifferent respecting the change.

It is not perhaps generally known even among our amateurs that there is now erecting in the vicinity of Boston the largest and most costly Greenhouse in the United States.—This splendid structure is going up in Watertown at the country seat formerly belonging to Mr. Preble, now the property of a wealthy merchant; recently from China. Strolling over these grounds not long since we looked with surprise at the style and magnitude of this building as also of other improvements now in progress—its length will extend to nearly 400 feet its width in proportion, and will cost when complete, with all its apparatus for heating, watering, and other purposes, little short of twenty thousand dollars. Its contents will embrace an exceedingly numerous and rich collection of fruits, flowers, shrubs, native and exotic, costing perhaps half as much more. One division of the building is to be appropriated, we understand, to the culture of Pine apples, a fruit seldom attempted in this country, yet capable, some say, of being brought to as great perfection here by aid of artificial heat as in its native clime.

It is said to be the intention of the Greek Government to restore the ancient names of all the provinces, cities, islands, and seas of Greece.

The governor of the State of Mexico has authorized all the citizens that have been expelled from the country by the last government, on account of their political opinions, to return to their homes, and the other State Governors will no doubt follow his example.

Accounts from Rome announce that on the 23d ult. the Pope created four new Cardinals and 20 Bishops.

We learn by a letter from Mont de Marsan, that on the 6th inst., five dromedaries, two male and three females, arrived in that town under care of an African driver, who is to remain some months with them in order to instruct the servants of M. Lareillet, the owner of these animals, as to the manner of feeding and treating them. M. Lareillet, a public spirited iron master, has had these dromedaries brought at his own expense from Africa, for the purpose of seeing if they can be made useful as beasts of burden in the Landes or sandy plains of that part of the country.

The Pope has this year sent the golden rose which he consecrated on the Sunday styled *Lecture*, to the city of Venice, as a token of regard to the capital of the Republic, of which Belluno, his native place, formed a part. The institution of the Golden Rose goes back to the year 1049, in the time of St. Leo IX. That head of the Church was anxious to subject directly to the Holy See the celebrated Monastery of St. Croix, in Alsace, which was founded by his ancestors, and over which he had the right of patronage. By an arrangement, the Monastery engaged to send him and his successors, on the fourth Sunday in Lent, a golden rose, or two ounces of gold. This Sunday is called *Lecture*, in virtue of the homily of pope Innocent III., in order to excite the Catholics to spiritual joy at the approach of Easter and the end of their penitence. From this idea was established the ritual of the consecration and unction of the Golden Rose, which figures the King of Kings, represented by gold, the most precious of metals, and by its odoriferous balm the resurrection of the Saviour. Formerly the rose was colored with carmine, to represent the blood which the Redeemer shed for his people; but at present it is in polished gold, and the Pope, after its consecration, carries it in procession in his left hand, whilst with his right he pronounces his benediction on the faithful. This rose is given by the Sovereign Pontiff every year to a prince or city of Christendom entitled to the favor of the Church.

The Gazette of the Two Sicilies of the 23d ult. states that Vesuvius, which for the previous fortnight had been tranquil, has again become violently agitated. On the 19th an immense column of smoke issued from it, which obscured the sky for a considerable distance. During the 29th continued explosions took place, which towards night became louder and more frequent. On the 21st in the night, a stream of lava issued from the crater, followed by showers of stones and ignited matter, which were carried to a great distance. On the 22d the explosions and eruptions continued without interruption. A new opening has been made in the side of the mountain next to Torre-del-Gracco.



This number closes the year. It is designed in a manner of publishing a few days will need next number.

MIDDLEBURY College. This Institution was founded in 1800. The degree of Bachelor of Arts was conferred on Mr. Olin, President of the College, and of LL. D. on the late Chief Justice of the State.

On the Monday of the 25th of the month, the Rev. J. Philadelphian Society.

On Tuesday evening, the 26th, the Rev. J. Philadelphian Society.

The new Freshman Committee has been appointed. The following are the members of the committee.

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## POETRY.

"LOOK NOT UPON THE WINE WHEN IT IS RED."—N. P. WILLIS.

Look not upon the wine when it  
Is red within the cup!  
Stay not for Pleasure when she fills  
Her tempting beaker up!  
Though clear its depths, and rich its glow,  
A spell of madness lurks below.

They say 'tis pleasant on the lip,  
And merry on the brain:  
They say it stirs the sluggish blood,  
And dulls the tooth of pain.  
Ay—but within its glowing deeps  
A stinging serpent, unseen, sleeps.

Its rosy lights will turn to fire,  
Its coolness change to thirst;  
And, by its mirth, within the brain  
A sleepless worm is nursed.  
There's not a bubble at the brim  
That does not carry food for him:

Then dash the brimming cup aside,  
And spill its purple wine:  
Take not its madness to thy lip—  
Let not its curse be thine.  
'Tis red and rich—but grief and wo  
Are hid those rosy depths below.

## MISCELLANY.

NORTH AMERICAN INDIANS.—Mr. Schoolcraft, in his interesting narrative of his expedition to Itasca Lake, condemns the opinion that the Indians are universally cruel and morose. He found them, in not a few instances, "frank, cheerful and confident," and witnessed proceedings and manners on the part of numbers, which argued strong social sympathy. In 1832, Congress passed an act with this provision—"no ardent spirits shall be hereafter introduced, under any pretence, into the Indian country." "The enforcement of this act," says Mr. Schoolcraft, "has been rigidly enjoined, and it is in the progress of successful execution."

At Leech Lake, an Indian chief made quite an able speech to the Expedition, his tribe being present. "Much of the sentiment of his address appeared to be uttered for popular effect. There was a marked difference between the tone of his private conversation, and the tenor of his public address." When he transacted business or harangued, he appeared in his native costume; but when he came to bid farewell to the Expedition, he was dressed in a blue military frock coat, white underclothes, a linen ruffled shirt, shoes and stockings, neat round hat, &c. "If he had uttered his speeches in the foreign costume, it might have been associated in the minds of his people, with the idea of servility; but he was willing afterwards to let us observe, by assuming it, that he knew we would consider it as a mark of respect."

Mr. Schoolcraft thinks that pride and the desire of personal distinction, may be considered as lying at the foundation of the Indian Character. "The workings," he remarks, "of this principle may indeed be looked upon as the chief motive of Indian emigration, and as causing tribe to secede from tribe, and leading to that multiplication of petty communities, each with some peculiarities of language which marks the face of the northern regions. Did we possess any thing like a clear and connected tradition of these migrations, even for a few hundred years, we should perhaps have cause to blush that so many blunders had been committed in assigning so many primitive stocks, when, in fact, there is great reason to believe that the primitive stocks are few."

The language of the Chippewas covers an extensive area in the west and the north-west. "It is emphatically the court-language of the Indians, being the medium of communication in all general councils. Its copiousness, and freedom from the barbarities which disfigure many of the native languages, were remarked at an early day, and have led to its being more studied and spoken than, perhaps, any other native American language. In contemplating such a language, it is impossible to avoid the observation of many beauties and many defects. But its beauties do not appear to be of a character to entitle them to the enthusiastic encomiums which have been bestowed upon some Indian languages, nor do its defects and barbarism merit the depreciating terms which have been applied to others."

REMAINS OF THE TOWER OF BABEL.—The most remarkable ruin, both in magnitude and name, is called by the Arabs, Birs Nimrod's tower. This, there is every reason to believe, was the ancient tower of Babel, the earliest and mightiest specimen of human skill and human audacity. The travels of Mr. Rich and Sir R. K. Porter, have rendered us more familiar with those huge ruins than could have been hoped for. The compressed view of that given by Heren, is very striking and animated.

"This huge mass of building lies about six miles south-west of Hallab. It has the appearance of an oblong hill, the base of which, according to Porter, is two thousand and eighty-two feet in circumference. Rich reckons it two thousand two hundred and eighty-six. It may easily be conceived, that it is scarcely possible to fix, in a positive manner, the circumference of such a ruin. Its present height, reckoning to the bottom of the tower which crowns its summit, is two hundred feet; the tower itself is thirty.

Looking at it from the west, the entire mass rises at once from the plain, in one stupendous, though irregular pyramid hill. It is composed of brick, kiln baked. From the western side, two of its stories may be distinctly seen; these are about

sixty feet high, cloven in the middle by deep ravines. The tower-like looking block on the summit, is a solid mass twenty-eight feet wide, of the most beautiful masonry: to all appearances, it formed an angle of some square buildings, the ruins of which are yet to be seen on the eastern side. The cement which connects the bricks is so hard that it was impossible to chip the smallest piece, and for this reason none of the inscriptions can be copied, as they are always on the lower surface of the bricks. It is rent from the top nearly to the bottom; and at its foot lay several unshapen masses of fine brick work still bearing traces of violent fire, which has given them a vitrified appearance, whence it has been conjectured that it has been struck by lightning. The appearance of the hill, on the eastern side, evidently shows that this enormous mass has been reduced more than half. Only three stories out of eight which it formerly contained can now be discerned.

The earth about the bottom of the hill is now clear but is again surrounded with walls, which formed an oblong square, enclosing numerous heaps of rubbish, probably once the dwellings of the inferior deities or of the priests and officers of the temple. The appearance of the tower of Nimrod is sublime even in its ruin. Clouds play around its summit; its recesses are inhabited by lions, three being quietly basking upon its heights when Porter approached it; scarcely intimidated by the cries of the Arabs, they gradually and slowly descended into the plain. Thus the words of the prophet have been fulfilled—"Wild beasts of the desert shall be there; owls shall fill their houses; ostriches shall dwell there, and satyrs shall dance there. Jackalls shall howl in their palaces, and dragons in their pleasant places."

PARASOL ANTS.—The Ants which are found in tropical climates are of various kinds—and their singular peculiarities and propensities would afford an interesting study to the Naturalist. Indeed the description of the various species, and matters pertaining to them would afford materials for a respectable sized volume. Probably no animal, not even the Dog or the Elephant possess a greater share of sagacity than this diminutive insect which in him seems almost to amount to reason. Besides which they excel all other animals, in the two excellent properties of industry and method.

The following description of a species of this insect, called the Parasol Ant, we extract from Mrs. Carmichael's Domestic manners of the West Indies:—

"I had heard of the parasol ant previous to going to Trinidad, but I could hardly believe the account I had received of them. The first morning I was at Belmont, Mrs. Warner called me to run out and see the parasol ants—and sure enough there was a string of black ants, about the length of a common house fly, moving as ants do in England in a long file; and every ant with a small bit of a green leaf, held erect over its head. I never beheld any thing so strange; not one was without the leaf;—I heard too, a stranger story still, that they pluck these leaves, and take them down a great way under ground. I was informed by Mr. Gilman, of La Reconnaissance, that his negroes having by his orders dug into the ants' habitations, it was found full of the same leaves withered, and at the bottom of the nest, one or two (I forget which) white snakes, of from nine inches to a foot in length;—and it was said, that every one who had dug out these nests, had found the leaves and the white snakes."

At Laurel Hill, we observed a great many of these parasol ants; and Mr. C. resolved to get at the truth. The ants came from the high ground, a considerable distance above the house; their route was as distinct, and as bare of herbage as a sheep track. They were accordingly traced to the side of a bank, and we dug where they disappeared. It proved a work of some difficulty to get fairly to the nest; it was from ten to twelve feet under ground, and there, sure enough, we found two contiguous chambers, full of the leaves, and a white snake nearly in the centre."

VIRGINIA TWO CENTURIES AGO.—The Colonization of Virginia was commenced at Jamestown in May, 1607, by a company of one hundred persons.

In 4 months the 100 dwindled to 50, and soon after to 38. In 1609 the colony had been increased by successive reinforcements to 500 souls.

Six months after it had dwindled to 60.

In 1611 the population had increased again to 200.

In 1622, when the number of settlers had become still greater, 347 men, women, and children were destroyed by the Indians.

In 1624, to use the words of Chief Justice Marshall, "about £150,000 sterling had been expended in planting the colony, and more than 9,000 persons had been sent from Europe to people it; and yet at the end of 17 years, the population was reduced to 1,300 persons."

ORDER.—A Quaker named Benjamin Lay, (who was a little cracked in the head, though sound at heart,) took one of his compositions to Benjamin Franklin to have it printed and published in his paper. Franklin, having looked over the manuscript, observed that it was deficient in arrangement. "No matter," replied the author, "print any part thou pleasest first. Many are the speeches, and the sermons, and the treatises, and the poems, and the volumes which are like Benjamin Lay's book; the head might serve for the tail, and the tail for the body, and the body for the head, either end for the middle, and the middle for either end; nay, if you could turn them inside out like a glove, they would be no worse for the operation. When the excellent Hooker was on his death-bed, he expressed his joy at the prospect of entering a world of order."

PER.—How many hundred times is this clumsy Latin word, per, used, instead of the plain, simple English, a or an? We were looking over the pages of one of our school arithmetics, the other day, and found no less than seven or eight of them

to a page, for a long distance. There was per day, per week per month, per year, per lb., per quarter, per ton, per yard, per mile, &c.; till we were thoroughly tired of it. Why not say a day, a week, a ton, &c.? A would answer every purpose. If the arithmetic, in question, contained about 220 pages, has but two of these per on a page, upon average, each scholar who buys a book, has to pay for the waste letters, besides the paper on which it is printed; whereas though but little in a single book, would be probably, 30,000 copies, equal to 136 volumes of the work or 68 dollars.

A VALUABLE HINT.—A writer in the Boston Medical and Surgical Journal, Dr. Comstock of Lebanon, (Ct.) furnishes an interesting article on the mode of extracting foreign substances which have been introduced into the ear. He says that he once knew an instance of a lady in whose auditory passage a bug had flown, whose anguish proceeding from the motion and noise of the insect, was beyond all former experience or present endurance. She described the noise which the insect was in her ear, as exceeding the fall of a mountain, or the crash of thunder, whilst its motion gave pain unutterable. The writer recommends that the feather end of a quill from a raven, goose or eagle, smeared in honey, should be introduced into the ear, which will immediately stop the hum of a bug, or the buzz of a fly, and extract it. If the substance to be extracted is a cherrystone, or shot, or kernel of corn, candied honey may be preferable to that directly from the bird, because more tenacious and adhesive, and there may be some where something more adhesive, than honey can be used with propriety. But by dipping the feather end of a quill into the ear, and turning it round, every substance which lies loosely in the passage may be extracted. This will supersede the use of forces and, and do away the barbarous term, and more barbarous operation, of auricular lithotomy.

TRANSPLANTATION OF TREES.—We rejoice to perceive the evidences of a growing impression in our country, in favor of the transplantation of trees of a considerable size, instead of the miserable little pole which are commonly set out, in the expectation of their conferring benefit, not on the man who plants them, but on his posterity. The truth is, he may just as well as not enjoy that benefit and the credit of it, in his own person. The expense of this process which is something more than that of the one usually adopted, is the only objection to it in any instance, and this trifling addition is no object at all, either to a rich proprietor of beautiful grounds, or to a city like ours, or any other Corporation—with or "without a soul"—in the decoration, for example, of a green like our Common, for the gratification of all future times, and for the honor at least of the present. We shall endeavor to publish next week the whole of a pertinent article on this subject from the N. Y. Journal of Commerce.—Evening Gazette.

EFFECTS OF INDUSTRY.—It is stated that when Mr. Coke, the celebrated English farmer, took possession of his farm at Holkham, in Norfolk, it was so poor and worn out that it would not even bring grass. He said jocosely, there was but one blade of grass on the whole farm, for which two rabbits were fighting. But by labor and skill he has made this farm the most beautiful and productive in all England, and Mr. Coke is now one of the richest and most distinguished farmers in the whole country.

POISON BY IVY.—Is said to be of an acid nature, and alkalies are recommended as remedies for it. Lime-water, ley obtained from wood ashes, or weak solutions of pot or pearl-ash, will therefore be good applications in cases of poison by ivy. Soft soap and cold water is likewise useful in such cases.

## THE OBSERVER

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All communications relative to this paper, must be directed to the Editor, Gambier, Knox Co. Ohio

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